

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“A man who indulges in any habit that is pernicious to the general good in its example and influence, is not only an enemy to himself, but to the community, so far as the influence of that habit goes.”—BRIGHAM YOUNG.

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MESSAGE FROM THE FIRST PRESIDENCY

IT IS NOW nearly one hundred years since the Lord, through Joseph Smith, gave to the Saints what is known as the Word of Wisdom—a revelation “To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days—given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.”

The Church has constantly urged its members to follow “the will of God” with respect to the use of tobacco, and, we believe, with gratifying success; but never before have the emissaries of tobacco interests been so active as now in the endeavour to fasten the cigarette habit upon our boys and girls. These words of the revelation, therefore, seem especially significant: “Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving you this word of wisdom by revelation.”

In view of the present conditions, we feel constrained to call upon all Saints to be faithful in observing the warning contained in this revelation, that they may enjoy the wonderful promises made by the Lord to those who walk in obedience to His commandments.

We commend the efforts of the Auxiliaries and other agencies in showing the evil effects of the cigarette habit, and by overcoming these powerful and insidious influences with moral suasion and religious conversion.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
The First Presidency.

A MESSAGE FROM THE GENERAL BOARDS OF THE AUXILIARIES AND BOARD OF EDUCATION

AS STATED by the First Presidency, almost a hundred years ago, the members of this Church received a revelation from the Lord known as the Word of Wisdom, which declares that tobacco is not good for man.

To use tobacco saddles youth with a serious handicap. Young people who are striving for the finer and more valuable things of life should refuse to be shackled by the tobacco habit. Success in life is made more difficult by the tobacco habit formed in the adolescent period.

Lasting joy and permanent satisfaction do not come by chance; they are not the result of carelessness or self-indulgence; nor do they follow indifference to worth-while things. The best in life comes only to those who obey the laws of life. Note some of the ways in which the use of tobacco reacts against success:

1. Tobacco enslaves its victims.

The tobacco habit, once acquired, is very difficult to give up. It quickly becomes the master, the user its slave.

2. Tobacco impairs health.

To the growing youth, especially, tobacco is both a physical and a mental handicap. Most athletic coaches forbid their athletes to use it. Educators agree that, as a class, young folks addicted to tobacco are low in scholarship.

3. Tobacco is offensive to most non-users.

As a rule, tobacco is distasteful, often obnoxious, to those who do not use it. Smokers soon become indifferent apparently to the annoyance and discomfort that smoking inflicts upon their neighbours.

The human body, which nature intended should be clean and wholesome, the tobacco habit fouls and defiles.

4. The tobacco habit costs fortunes.

The mere cost of the habitual use of tobacco may be great enough to keep poor one who might otherwise become well-to-do. At compound interest the money paid for tobacco by one who uses it from fifteen to fifty years of age, amounts to more than £1,600. The vice-president of one of Salt Lake City's prominent banks, recently told the seniors of the West High School that the average cigarette smoker, in a period of only six years, wastes enough on tobacco to pay his tuition through college.

5. Tobacco is an unclean thing.

To clean up the filth caused by chewers and smokers, in hotels, railroad cars, homes and on the streets, costs the public millions of pounds sterling every year.

6. To abstain from tobacco is the Latter-day Saint way. We should not smoke. Smoking impairs spirituality, decreases strength of will, and weakens manhood.

Small differences in interest, slight inequalities in efficiency, often decide who shall make failures, and who shall succeed in life. Great men are often but slightly more efficient than other men.

The world's fastest runner, with a record of 9.4 seconds for the hundred yard dash is only 6% faster than thousands of others, who run the same distance in ten seconds. The usual margin between success and failure is extremely narrow. Young folks who use tobacco are taking a tremendous risk.

The greatest satisfaction known to man is not pleasure but joy; and joy arises from a well-directed life. This abundant life, as it is sometimes called, lies within the reach of everyone. It is the goal to which every human being, at some time or other, aspires, the goal he hopes to reach. Yet, notwithstanding this universal desire, men fall into habits or resort to practices that make this lasting satisfaction increasingly difficult and sometimes impossible.

The use of tobacco, as we have seen, constitutes a serious handicap to those who are striving for "the things which are more excellent." At best, it is but the gratification of a self-created appetite—the indulgence of an unnatural desire. It renders success more difficult; it violates a divine law.

We appeal to all members of the Church, both old and young, to resolve that they will obey the will of the Lord on this subject, and thereby secure for themselves the blessings promised for this obedience.

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Commissioner of Education

THE WORD OF WISDOM AT WORK

ELDER PAUL C. KIMBALL

(NOTE: Elder Kimball, who gave the following address in the Salt Lake Tabernacle on Sunday, May 24th, 1931, is a great-grandson of Heber C. Kimball, a close associate of Joseph Smith and Brigham Young and a member of the first missionary party to England. Brother Kimball (the great-grandson) honourably served as a missionary to Canada, and

received the Rhodes scholarship to Oxford upon graduating from the University of Utah. He played football at the University of Utah, was captain of his rowing crew at Oxford, contested in swimming events, and coached rowing crews and long-distance swimmers. He returned to his home nearly a year ago after receiving his degree.—ED.)

I know that what has been called the Word of Wisdom is indeed a word of counsel, a word of advice, not only in spiritual matters but in others as well, and I enjoy telling of a few incidents that have taught this to me.

I went over to Oxford University in the fall of 1927, and there found a university that is entirely different from anything that I know of in America. It is a university of six thousand students. Those students, before they go to the university, are kept in what is called a public school, that is, most of them. There they are subjected to the severest kind of discipline. They have to be in at certain hours at night; certain specified hours are set for study; certain hours for play, and they are all watched very carefully, that they do not smoke. If they are found smoking, they are expelled from their school. They finish public school at the age of eighteen; then they go to the University of Oxford, if they are fortunate in gaining admittance, and there they have no supervision whatever. You can imagine the condition when approximately three thousand young men are released from the supervision of a public school and are sent away to the university, where they have no supervisor over them.

They do not have to go to class unless they want to—one of the delightful things, perhaps, about Oxford University. There are no rolls called, and if a man wants to spend all his time reading novels, that is his prerogative. They do not have to take any examination at the end of each quarter. The only time they have to take an examination is at the end of three years, four years or ten years, or such time as they are ready to take the degree that they are after. As a result, a great many of these boys go in for smoking to a large extent, also drinking.

WENT IN FOR SPORTS

When I arrived at Oxford, I found that everyone played some kind of game. I thought of playing English rugby, but could not because it is entirely different from American football with which I was familiar.

Hoping to play some game, I spoke to a number of people about sports. They said: "You are large; you are heavy; you look strong. Perhaps you can row." So I started practicing rowing in the fall of 1927. I practiced very hard; and in the spring of 1928 had the opportunity of rowing in one of the fastest boats ever rowed at Oxford, a boat that entered in six races and won them all. It was a boat that was given honorable mention in the *London Times* and was credited with being one of the fastest college eights in England. As a result, when I came back the

following year, a number of groups wanted me to do the coaching for them.

A group of young men came to me and said: "We would like you to coach our crew for rowing. We are inexperienced young men; we have just 'come up' from school. None of us has ever rowed before, but we think that you can teach us the rudiments."

Truthfully, I felt rather weak at that sort of an offer. I had never done any coaching. I did not claim to be an oarsman of any note. However, I accepted this group, but I said to them: "Now, if I am going to coach you, I am going to make you train according to my rules. I will not have a thing to do with you unless you will promise to obey them implicitly, and if any one breaks these rules, I want to have the right to throw him off the crew."

This group of young men said: "Well, that is alright with us. What are your rules?"

I said, "First of all, you must stop smoking." They murmured at that. They did not think that was at all right. They were just out of school, and now had their first opportunity to smoke.

I said: "Secondarily, you must refrain from the use of alcoholics of all kinds." Having come right up from school, thinking that they were men, they thought it was their right to have at least their pint of beer for lunch. I said: "You must cut it out. You must also stop using tea and coffee."

After the boys had agreed to my training rules, I took them in hand at about the middle of October. I worked with them till February, and in February they competed against crews from all the other colleges of Oxford. There were approximately fifty crews in the races. They started on February 22nd, that year, and continued for six days. My boys were competing against crews composed of men who had been rowing since they were tiny tots, who had gone into the public schools where they had been trained by some of the finest coaches of England. This group that I had was made up of inexperienced boys; they were just novices. But those boys trained. Not one of them, so far as I know, used a cigarette during this period of training; not one of them had a cup of tea or coffee, or drank any alcoholic drink. Then came the day of the race. No one thought that we were going to do anything, that we had the remotest chance of a win.

THE RACE

The race was started on the Thames at Oxford, over a mile and a quarter course, and was moved up the stream. Two canons went off, starting the race. Every crew went as hard as it could. I had to run along the bank and shout words of encouragement to my group through a megaphone. By the time I had run about half the distance, I was so tired I could not run very much farther. My particular crew had not gained anything, nor had they lost

anything thus far during the race; they were just even with their competitors.

I thought: "I will give them my last word of counsel and advice, and then sit down and rest." So I shouted through my megaphone telling them to sprint. I did not know how well they would do it, although they had done quite well in practice. They sprinted beautifully, and within a minute had stretched out a hundred feet between them and their nearest competitor. They won their race by three hundred feet, with ease. Everybody thought it was rather remarkable, but said that they would be beaten the next day.

The next day, we tried the same tactics. They started out with the rest. In the first half of the course, they kept just even with their competitors; and again I shouted to them to sprint. Again they sprinted and won their race handily. And on all six days, a race being slated for each day, they won by large margins, although not because they were experts. They were not as finished a crew as were the crews of some of the other boats. They were not polished in their technique. They were quite strong. But the best thing about them was that they had stamina. They had some reserve, even after a hard race.

These boys won their races easily. People came up to me after and said: "Mr. Kimball, how did you manage to get such success with that crew? They were just novices, and yet they made better crews look weak." I said: "I will tell you how. I made those boys train. I made them cut out tobacco. When the sprint came their lungs were clean; their systems were clean; their blood was clean, and their nerves were strong. When they had to put something over they could do it."

The *London Times* gave a very creditable report on that particular crew, saying it was one of the fastest crews ever developed among the freshmen groups at Oxford. I felt very proud of them, because they had kept their training. Anyone could have had success with a group of boys such as these of mine. I have seen it done so many times.

OTHER EXAMPLES

I took another group the next year. They came to me, because of my success with the first group. When races came we had the same results as in 1929.

I also had an opportunity to help coach the Oxford swimming team for two years. I coached two distance men who were victorious both years. I saw success come so many times from living the Word of Wisdom, that nothing can change my belief in its value. It is not a teaching particularly limited to our Church. I saw the Kent school from Boston go over to Henley, the largest rowing regatta in the world, racing over a course considerably more than a mile, at Henley on the Thames. There they defeated

the pride and joy of the world. Just a high school crew from Boston, but they had trained as this group of boys trained that I taught to row.

California went over to the Olympics, at Amsterdam, just a university crew, and raced against crews of wide and long experience gathered from all parts of the world. They had a hard fight, but won their races because they had the stamina. They had the power that was necessary to put them across the finishing line. They had lived the Word of Wisdom and really trained. You have all seen it happen. I need not go on and enumerate more instances to that effect; but I saw them happen so definitely that when people at Oxford came to me and asked: "How do you coach your crews?" I said: "I made them observe what we out in Utah call the Word of Wisdom." And generally the answer to me has been: "Well, it is a word of wisdom."

Another incident that happened has strengthened my knowledge of the value of the Word of Wisdom to a great extent. Among the traditions of Oxford is one of racing against Cambridge every year in a boat race, over a four and a quarter mile course, from a place called Putney, in the suburbs of London, to a place called Mortlake farther up the river. They have raced one hundred and two times now, and of course that has established a tradition.

Last year the Oxford crew was reported, by all of the newspapers, to be the fastest crew that had ever been developed at either Oxford or Cambridge. They had more men from their crew of the year before than they had ever had previously, and in their trial courses they frequently broke the record. The newspapers were full of predictions of their success.

The races stood fifty-one wins for Cambridge and fifty for Oxford, and everyone thought that this time Oxford would win the race and even things up with fifty-one wins for each university.

A week before the race was to take place, a traditional habit was carried out. The Oxford crew went to a little village called Eastbourne, on the south coast of England. Our crew had been training since October, and it was by then the latter part of March. At Eastbourne they planned on ancient tradition and broke training, giving as their excuse the same argument so often made by young men: "Well, if I do not break training I will be stale, and I will not be able to put forth my best effort when the race comes."

You have all heard it. From the reliable information that came to me, they broke training and broke it badly; they had their liquor; they smoked their cigarettes, and they absolutely forgot they had a race. Contrary to tradition, however, according to the reports, Cambridge did not break training. They maintained just as strict training right up to the time of the

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THURSDAY, JULY 23, 1931

EDITORIAL

A PROMISE FULFILLED

WHEN the Lord restored His Gospel and authority to earth in this dispensation, over one hundred years ago, He promised that His work should be cut short in righteousness. His people, the Latter-day Saints, have been given the responsibility of preaching the Gospel to the whole world—a tremendous task.

The Lord, knowing that His people, with such a charge, must conserve their physical, mental and spiritual energy, gave to them, through the Prophet Joseph Smith in February, 1833, a Word of Wisdom, telling the Saints what is good for them to eat and drink, and what is harmful. To the obedient was given the promise of physical strength, long life and mental alertness.

For nearly one hundred years, the Latter-day Saints, having the Word of Wisdom as their ideal, have striven to live up to its teachings. The results may now be measured and judged.

Authentic statistics upon the Latter-day Saints reveal their superiority in health as compared with that of other peoples. They escape, to a great extent, the diseases which ravage humanity. Their higher birth rate shows greater health; and their death rate, barely one-half of the average, shows greater length of life. The experiences and testimonies of Elders Paul C. Kimball and W. Creed Haymond, faithful adherents to the Word of Wisdom, printed in this issue of the *Millennial Star*, as well as the experiences of many others, show beyond doubt the relationship between obedience to this health code and the physical condition of the individual.

The outstanding educational achievements of the Latter-day Saints, the triumph, intellectually, time and time again of those who observe the Word of Wisdom over those who disobey, as well as the extremely low insanity rate among the Latter-day Saints, are indisputable evidences that mental health accompanies the faithful observance of the Word of Wisdom.

The results mentioned above are not peculiar to the Latter-day Saints, who accept the Word of Wisdom as the will of God, but are also the experiences of others who are scientifically striving for superiority.

The healthy spiritual condition of the Latter-day Saints—as evidenced by their strong religious faith, their unequalled missionary system, the constant growth of the individual as well as of the group, and their high standard of morality—is due in part to their Word of Wisdom beliefs and practices.

Surely, the promises of the Lord fail not; the Word of Wisdom is truly divine.

All Latter-day Saints know that tea, coffee, tobacco, alcohol, as well as numerous other things, are not good for them. Those who willfully disobey have less regard for their own salvation and are weaker in will power than those who live the Word of Wisdom, and, consequently, are not as valiant in the service of the Lord, who says :

I give unto you directions how you may act before me, that it may turn to you for your salvation.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (Doctrine and Covenants 82: 9-10.)

All Latter-day Saints should firmly resolve to obey the Word of Wisdom as a means of increasing their physical, moral, mental and spiritual health and strength, and to fit themselves more completely to actively participate in leading their fellowmen to the light.

WILLIAM D. CALLISTER

THE WORD OF WISDOM AT WORK

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race, as they had at any time during their training period; and these two crews were trained on the American principle—no tobacco, no liquor. The coaches did allow them to take weak tea, but did not allow them to take any coffee.

The day of the race came. It is one of the largest sporting events in the world. Estimates are that over three million people watched that race over the four and a quarter mile course. Everyone talked about it for weeks before and for weeks after. Over the first half of the course, the Oxford crew, as anticipated, went ahead with a spurt, and at the half-way mark had established a time record for that part of the course; they had gone faster than any other crew before them. Had they been racing the fastest crew that had ever been on the Thames River, they would have been leading by ninety feet at that point. They were leading Cambridge by slightly more than that distance and they increased their lead slightly. At about the two-thirds mark, however, Cambridge was within a half length of Oxford. After they had rowed three-quarters of the course, Cambridge was even with them. Cambridge won the boat race by three lengths, nearly two hundred feet.

People wondered why Oxford had "cracked up." It was clear to me, and it was clear to a great many other people over there: They had broken their training. All of the reserve that they had built up over five months had been destroyed. Just once they had broken their training habits, but it was that one incident

that destroyed their hopes of victory. Everybody talked about it for a long time.

At the end of the race the Cambridge crew was fresh enough to row their boat over to the side of the river, get out, turn it over and dump the water out that it had shipped, and go in and change. It was fifteen minutes before the Oxford crew had sufficiently recovered from the strain of the race to even row their craft over to the side of the river and get out; others lifted the boat out of the water and put it on the saw-horses to dry.

When I returned to Salt Lake, people came to me and said: "You have been in England and Europe; you have been away from here for three and a half years. Has it changed your belief in the 'Mormon' Church?"

When I called on President Thomas at the University of Utah, and his first question was this same one, I said: "President Thomas, the longer I was away from home, the more thoroughly convinced I became that we have the truth." He said, "Why?" I told him a few of the incidents that I have related to you to-day.

Nearly a hundred years ago, the truths of what we call the Word of Wisdom were proclaimed to the world. At that time, this doctrine was something new. It is not new any longer; and everywhere people are accepting its truths. The people in England who saw my little crew win out, had a chance to see what the "Mormon" Church is teaching—merely a word of wisdom, a word of counsel, a word of advice, with a blessing attached. There is a promise in that "they shall run and not be weary; they shall walk and not faint." And, parenthetically, I might state that they can row and not collapse, because that group of boys, who lived the life it teaches, were able to do just that thing. I am very proud that I have that knowledge. I count it one of the most priceless things that has ever come into my life. I thank my mother and father for teaching me the principles of the Word of Wisdom when I was a child, keeping it impressed upon my mind so strongly that when I got away from home, the temptation was not too great to withstand. I have heard many people say: "Well, it is just for the youngsters; the old people can not break up the habit."

While I was a missionary in Canada, I saw a man lying drunk in the gutter one night when we went to hold a street meeting. We propped him up against a telephone pole, so we could start our meeting, because we only had permission to speak on that one corner. After the meeting, we gave him a half dollar to go and get some food and a night's lodging. We found him there the next night, and he came again and again for over two weeks. Finally, we asked him to come out to our other meetings, and I had the opportunity of baptizing that man into the Church before I left Canada. Then I lost sight of him.

When I was traveling in England last summer, I met some of the missionaries there, and they said: "We have your name on our records." I said: "That is strange to me; how is that?" They replied: "Did you not baptize a man named Blank in Canada?" I said: "Yes. By the way, what is he like?" I asked this question because of my last impression of how the man had looked—his hands so badly stained from nicotine that they looked as if he had dipped them in iodine; a man thin and emaciated, tubercular, his clothing all torn and dirty, filthy. They said, "We will take you to see the man, and you can see what he is like."

I am very glad they did not know what he was like when I first saw him, because when I went to visit that man, I found that he owned a little shop. He was a very prosperous man, well thought of by his friends. His hands were clean and white; his body was just as strong and vigorous as any man could be at his age; and he said: "Young man, when the three 'Mormon' missionaries first taught the Word of Wisdom to me, I saw a new light, and all that I am right now has come to me because I have learned that principle. Smoking was not the worst dissipation that I was indulging in, but it was the start. I am thankful to the 'Mormon' missionaries for giving me a new start on the right path."

That to me was the happiest incident of my whole experience, all the time I was in Europe. That is the incident that impressed itself most vividly upon my mind.

I want to bear you my testimony that I know that this principle is a saving principle. I know that it is a principle that we can all apply. If we forget it, it is going to be a sad day for us. We may not be rowing; we may not be running; but we are striving to be successful in life. We are competing against well prepared people, and competition is so keen now that a little thing, just one small item like not being a smoker, not being a drinker, is enough to give us the edge and let us win. I know the Gospel is true. I bear you my testimony of that fact, and I do it in the name of Jesus Christ. Amen.

PRACTICAL EFFECTS OF WORD OF WISDOM TRUTHS

DR. W. CREED HAYMOND

(NOTE: Elder Haymond, who gave the following address in the Salt Lake Tabernacle on Sunday, May 24th, 1931, is a professional man in Salt Lake. Being active in athletics from his youth, he made records in a local high school and at the University of Utah; and while attending the University of Pennsylvania, was captain of the track team at that great institution, winning several main events at an inter-collegiate meet, and still holds one world's record.—ED.)

My brothers and sisters, the Word of Wisdom to me, as

given in the revelations to Joseph Smith, has been of life-long interest. I cannot speak from experience in breaking the Word of Wisdom, because I have never smoked a cigarette; I have never tasted tea or coffee; I have never tasted liquor. But I can speak to you from the experience of those who have.

Tobacco contains poisons which are habit-forming, of the narcotic class, and which cause their greatest damage to those who have not yet attained the development of adulthood. Cigarettes are malicious in their influence, deceiving the boy into believing he has attained the status of manhood, and making him proud of his accomplishments. Such a condition is deserving of pity.

Cigarettes are a source of crime, and it is a stain upon the self-respect of the nation that we do not stop crime at its inception. But why wonder when we see emblazoned around us on billboards, in magazines, in newspapers, advertisements of the most alluring character. Those advertisements attract young people. The tobacco interests have called to their aid psychologists, scientists and artists who have worked out means of appealing to every emotion, desire and experience influencing our daily lives. When I read these things, I think of the fourth paragraph of that wonderful revelation given to Joseph Smith, in which the Lord said :

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

Can you find an answer to this prophecy in the following slogans? "Reach for a *Lucky* instead of a sweet." "Be moderate in all things. Be moderate in eating. Even be moderate in smoking; but when tempted to over-indulge, reach for a *Lucky*. Be kind to your throat." "Not a cough in a carload." "They satisfy."

Do you suppose that these tobacco companies have the interest of the youths at heart?

Then when we have pictured upon the billboards the pictures of athletes, world champions, a deliberate attempt is made to appeal to the youth. I happen to be personally acquainted with many world champion athletes whose pictures have been emblazoned upon the billboards. When one of the champion golf players came here his picture was on the billboard, saying: "Cigarettes never affect my throat" and "Cigarettes do not affect my wind." He was asked: "Is that true?" He said: "Yes, that is true." "And why is it true?" He said: "Because I have never smoked a cigarette." He was given one thousand dollars to allow his name to be printed and his picture to appear on the billboards.

The effect of tobacco upon the boy and the girl before they reach adulthood is the one we are particularly working against,

although tobacco is good for nobody. Homer Christensen, a most beloved friend of mine, was coach of the West High School. In his routine work, he examined every boy's heart, in that school, a total of twelve hundred boys. Over a period of four years, he made a finding which has been corroborated by the head of the physical laboratory of Yale University, with practically the same result. He found that the boy who was smoking cigarettes had an average heartbeat of ten above normal. But in order not to exaggerate, in order to be on the safe side of the ledger, let us say that the average heartbeat was five above normal, for the boys who smoke. Five extra heartbeats in one minute means three hundred in one hour; it means seven thousand two hundred extra heartbeats in twenty-four hours.

The heart is the life-giving pump, which forces through our bodies food and oxygen by means of the blood. The heart is not an organ of half-way action; it gives a complete contraction every time it works. If that heart is called upon for seven thousand two hundred extra heartbeats—and mind you, I am taking only half of the actual average they found, which was fourteen thousand four hundred extra heartbeats each twenty-four hours—how long do you suppose it is going to last? The life of the smoker is reduced.

I was going to give you some statistics, but I am more concerned with the spiritual welfare of the boy than I am with the physical. We came to this earth for a purpose. One of the purposes was to get a body, that we may work out our salvation. Yet, the Latter-day Saint is not concerned, principally, with a salvation; he is concerned also in an exaltation.

We are living here in our second estate. We came here to get these bodies. Should we honour them and take care of them? Life is a period of habit-formation. Everything we do is the result of habit. Habit is an actual physiological process in which the resistance of the nerve paths are grooved out until that act becomes easy; and the boy who begins to smoke cigarettes, the boy or girl who begins to indulge in things that are not good for the body, is training that spirit.

"O," one says, "when we die we will lay down the infirmities of the flesh." But the big thing is, we will not lay down the infirmities of the mind. I verily believe that when we lay down the body in death, we will be dumbfounded to find out that we remember all things. We will be perfectly conscious, and it will be hard to realize the change. Our desires will be the same there as they have been here, and the spirit which has been trained in the indulgences of the flesh will seek, in like manner, habits in the spirit world that will cause the damnation of the spirit, and, ultimately, the soul; that is, it will stop our progress. The short years of life that we spend upon the earth will go a long way toward determining the condition of our salvation in the kingdoms

to come, for repentance will not be so easy if we have procrastinated all of our time here.

In 1919, I was captain of the University of Pennsylvania track team. We went up to Harvard for the I. C. A. A. A. A. championship—Inter-collegiate Association of Amateur Athletes of America. I had won the hundred yard, and the two-twenty yard runs the year before. I was in good condition. We took a big squad of men to Boston. In the qualifying heats, we qualified seventeen men. Cornell came second with ten; Princeton third with nine.

I had always been trained and taught to obey the Word of Wisdom. When I was seven years of age, my mother took me to Provo where Apostle Reed Smoot gave a sermon upon the Word of Wisdom. On my way home, my mother elicited the promise from me that I would never break it. When I got home, Joseph J. Cannon, who is sitting here on the stand, was there. My mother told him about it, and he took my twin sister and me out in the front yard, and there he made a pact between the three of us, that we would never taste tea or coffee, tobacco or liquor, unless we were all three together and would be able to get the consent of all three.

I went up to Boston, with our men, to the track meet. The night before the meet I had a conversation with my coach, who stands as possibly the greatest coach living to-day. He coached the last three Olympic teams and is coach of the Olympic team this year. He came to me and said: "Creed, you are captain of this track team. We have qualified more men than any other school, but it depends upon you to win this championship tomorrow. You have trained faithfully and hard. I want you to forget your funny 'Mormon' ideas about drinking tea and coffee, this time. I want you to drink this glass of wine."

I did not suppose that glass of wine would hurt me. It might make me sick, because I was not used to it; but I had made a promise with my twin sister and Joseph Cannon and my mother, that I would never break the Word of Wisdom. I thought more of my coach, possibly, than anybody living, excepting my own family. I said: "Robbie, I can not do it. I would give anything in life to do it, because this is the supreme moment in my life, but I cannot."

He said: "All right. You have been a good trainer. You had better go to bed." So I went to my room. I felt pretty low. I had always been taught to pray. I got on my knees, and I said to the Lord: "Father in heaven, I have been taught a principle of health. It has been taught to me that it was revealed of thee to a prophet of the latter days. I want to know for myself if it is true, or just something hatched up by the leaders of the Church."

I felt consoled, and got into bed. The next morning, I was

awakened by a rap on the door. I jumped up and opened the door; and there was the coach. He said: "How are you feeling?" I said: "I am feeling fine. Why?" He was pale and white, and said: "Every man on the team is vomiting; they are all sick." He had done this before—just as a tonic, mind you. The men had been training hard, and they were afraid they would be stale. He had done it before, but this time they were sick. He said: "I wanted to find out how you were." I said: "I am feeling fine." He said: "Thank God for it."

Then a series of very peculiar events occurred. I was to run six races—three one hundred yard and three two hundred and twenty yard runs. I won my trial heat and my semi-final, and I came into the final heat of the hundred yard dash. Mr. Johnson, of Michigan, a man six feet two inches in height, had the second lane in the semi-final, and I happened to pick that lane in my final. You know, when runners go out to their marks, they dig holes in the ground. His holes were further apart than were mine and were filled in with soft dirt. As the gun flashed, I made a terrific lunge, as all runners do, and as I went out of my holes, both holes broke, and I went down. I did not stay there; I got up. The men were four or five yards ahead of me. I went after them as hard as I could go. At fifty yards, I was in last place; at seventy-five, I was in last place. At eighty, I had caught one man; at ninety I had caught three more; but I had Johnson, of Michigan, to overtake, and I passed him. I did not realize, and I do not remember passing him, but I did. I was congratulated on every hand upon the fight I put up, although the time was not very fast—ten seconds flat.

We came to the semi-finals of the two-twenty yard run. In eleven years of competition, I had never seen the field events finished before the track events; but this day, the field events, for some peculiar reason, had been finished before the semi-finals of the two-twenty yard run. They called us to the semi-finals, and they announced that I was trying for the world's record. I went out and did all I could, but only ran it in twenty-one and three-fifths seconds. Just as soon as we finished—I was in the next to the last semi-finals and had less than a minute—they called the finals. The rules say that no finals shall appear under twenty-five minutes after the semi-finals; but there was a crowd of about twenty thousand people calling for the finals, and the referee said: "You will have to go back and run it." Billy Moore, Harvard captain, ran up and said: "Haymond, you are the inter-collegiate champion; you have the right to speak to the starter and ask him to give us time."

Of course, we were all out of breath; we were panting and could scarcely move. I went to the starter and said: "Mr. Reynolds, you must give us time; we cannot run this final." He said: "All right, we will give you ten minutes." But right at

that instant, the telephone rang, and the referee said: "You must run the race. The people are anxious to go home." So he called us on to our marks. I was practically exhausted.

The starter said: "Take your marks." As he said that, every feeling of tiredness disappeared; my breath was normal and as the gun flashed I went it. I won the race, and as I went off the field, my coach came down to me and said: "Creed, I want to tell you one thing; regardless of what the timers say, you ran the fastest two-twenty that any human ever ran—twenty-one seconds flat."

"They shall run and not be weary, and shall walk and not faint." But the peculiar thing about it, we had several men on the team who should have won first places, but I was the only man who did. I do not say this in any spirit of bragging; I say it to you in a spirit of humbleness.

I went to my hotel room, and lay down and went to bed. It became dark, but a light came into my mind. It said to me: "Have your prayers been answered?"

Then, I reflected upon the events of the day, of the men being sick, of not a man winning a first place, of my winning the two-twenty in world record time when exhausted, of my winning the hundred yard dash, after falling, and against the five fastest men in America. Do you believe they were answered?

I bear you my testimony—that the revelation given to the Prophet is verily and indeed true. How are we going to combat the cigarette evil? It is up to the parents. Do you know where your sons and daughters are of an evening? Do you know what kind of company they are keeping? That will tell the story. The cigarette habit is the greatest evil confronting the boys and girls of to-day. I pray you parents, and all you others who are not parents, to have kindness. We cannot criticize the boys and get away it. We must teach them, be companions. If we do so, we will get next to their hearts and have an influence that will bear fruit.

I pray the blessings of the Lord upon you, that you may see the light and obey the laws of health. I do it through Jesus Christ. Amen.

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